DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT OF HAZARIBAGH, 1891.

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DISTRICT CENSUS REPORT.

No. 638R., dated Hazaribagh, the 29th August 1892.

From—Colonel C. H. Garbett, Deputy Commissioner, Hazaribagh,
To—The Commissioner, Chota Nagpur Division.

I have the honour to submit the following Census Report called for in Government Circular No. 6F.F., dated the 3rd October 1891.

REPORT ON THE CENSUS OF THE DISTRICT OF HAZARIBAGH, 1891.

Head I.—Early history, &c.

The district of Hazaribagh is bounded on the north by the districts of Monghyr and Gaya; on the east, by the Sonthal Parganas, Birbhum, and Manbhum districts; on the south, by the Lohardaga district, and on the west, by the Palamau and Gaya districts. It is naturally divided into two parts (viz. *pargana* Kharagdiha and Raj Ramgar, as at present called) by the line of *ghats* under which the Grand Trunk Road runs. Towards the end of the 18th century, we find that Kharagdiha and Ramgar formed part of a British district named Ramgar, administered by a civilian, who held the offices of Judge, Magistrate, and Collector. This district of Ramgar occupied an area nearly three times as great as that of the present Hazaribagh district. The Ramgar district was abolished in 1833, and *parganas* Kharagdiha, Kendi, and Kunda, with the large estate of Ramgar consisting of 16 *parganas*, became part of the South-Western Frontier Agency, and were formed into a district under the name of Hazaribagh, with a total area of 7,021 square miles. The district boundaries as then fixed have undergone no changes since.

2. The distribution of races in the district is mainly traceable to its geographical position. On the north and north-east, Hazaribagh forms the highway between Bihar and Bengal Proper; and on the south and south-west, it passes into, and takes its character from, the central highlands, the home of the non-Aryan races. A continuous stream of Hindustani settlers from Bihar poured into the district through the passes in the hills that define the frontier to the north. The aborigines fell back before the advance of the new settlers, and as time rolled on, became merged, to a greater or less extent, in the ordinary Hindu population.

3. No ancient indigenous division of the district is traceable.

Head II.—Movement of the Population.

4. The number of persons inhabiting the district in 1881 was 1,104,742. The present population, according to the census just taken, is 1,164,321. There has, therefore, been an increase of 59,579 persons, or 5·39 per cent. The Sadar subdivision, consisting of 11 *thanas*, shows a population of 684,824 persons, giving an increase of 12,586 persons, or 1·88 per cent. The smallness of the increase is due to the constant and extensive emigration which has been going on since the past several years owing to bad harvests and other causes. *Thana* Chorparan shows the largest decrease, viz., 7,525 persons, or 10·69 per cent. as compared with 1881. This *thana* is the tract of the district most subject to famines and scarcity. During most of the last ten years, *thana* Chorparan has been more or less unfortunate in its harvests, with the result that this part of the district has been the great recruiting ground for emigrants to all parts of Assam and Bengal. The heavy emigration alluded to has made itself most perceptibly felt in different ways in the greater part of the Sadar subdivision. Wages have risen, and labour is now hardly procurable for work on the district roads and for conducting agricultural operations. On the other hand, the Giridih subdivision shows an increase of 46,993 persons, or 10·87 per cent. The increase is partly due to natural causes, and partly to the opening of a large number of mica, coal, and other mines, which has attracted labour from other parts of the district, as well as from other districts.

5. The census figures disclose that 4·69 per cent. of the male population of the district were born outside its limits, most of these were born in the bordering districts of Gaya, Lohardaga, Manbhum, and Monghyr. From the occupations followed by these men, it would seem that they had come into the district at different times in search of land or employment and ended by settling down. Some have settled in the towns of Hazaribagh, Chatra, and Giridih, and the rest in rural tracts in different parts of the district. The collieries at Giridih appear thus to have attracted about four thousand of the foreign-born population. The foreign element also comprises persons found on the census night in the *chatti* situated in the different parts of the districts.

6. The places shown as towns in 1872 and 1881 were Hazaribagh, Ichak, and Chatra. All these had municipal organizations down to 1883-84, in which year the municipality of

Ichak was abolished owing to the reduced condition of the place, caused by the removal of the head-quarters of the Ramgar Raj from Ichak to Pudma. Though the population of the place is more than 5,000, it has not this time been shown as a town, owing to the really rural character of the population. On the other hand, Giridih, the subdivisional head-quarters, is daily rising in importance, and may now be rightly considered a town.

Head III.—Varying density of the Population.

7. The district is 7,021 square miles in extent, and by the recent census the population is 1,164,321, the general average for the district being thus 165·83 persons to the square mile, as against 157·35 in 1881, and 110 in 1872. The population is very unequally distributed in different parts of the district The most thickly populated *thanas* are Kharagdiha, Hazaribagh, and Ramgar with more than 200 persons to the square mile; the thinnest populated *thanas* are Jageswar and Simaria with 100 and 97 persons to the square mile respectively. The causes of the changes since 1881 are the same as those which have affected the whole population of the district, viz., emigration.

Head IV.—Religion.

8. The accompanying table shows the distribution of the different religions in the district in the years 1872, 1881, and 1891 :—

Years.	Hindus.	Musulmans.	Jains.	Christians.	Aborigines.	
1	2	3	4	5	6	7
1872 ...	83·96	9·38	...	·20	6·47	Per cent.
1881 ...	83·71	9·63	...	·04	6·63	
1891 ...	82·27	9·83	·05	·07	7·76	

Of the 600 Jains found in the district, 527 were in the *thanas* of Giridih and Dumurhi, either at Parasnath—held sacred by them—or on their way thither. Of the 889 Christians, 318 are Europeans and Eurasians and 571 Native Christians, against 348 Europeans and Eurasians and 262 Native Christians in 1881, and 1,403 Europeans and Eurasians and 170 Native Christians in 1872. In 1872 the number of Europeans and Eurasians was large owing to Hazaribagh being then a military cantonment. The number of Native Christians has increased from 262 to 571 within the last ten years through missionaries' exertions.

Head V.—Infirmities.

9. A statement is annexed showing the number of persons of different religions, afflicted with the four great infirmities, in each of the *thanas* in the district :—

Thanas.	Insane.		Deaf-mute.		Blind.		Lepers.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females
1	2	3	4	5	6	7	8	9
Hazaribagh	Hindu 10 Musulman 1	Hindu ... 6 Santal ... 1	Hindu 41 Musulman 7 Christian 1	Hindu 38 Musulman 6	Hindu ... 50 Musulman 11 Christian 1	Hindu ... 50 Musulman 7 Santal ... 1 Kole . 1	Hindu 6 Musulman 2	Hindu 2 Musulman 1 Santal ... 1
Jageswar	Hindu 5 Musulman 1 Santal ... 1	Hindu ... 1 Musulman 1 Bediya ... 1	Hindu . 22 Musulman 1 Santal .. 3	Hindu ... 8 Munda 1 Santal ... 3	Hindu ... 24 Musulman 1 Santal . 1 Munda ... 1 Bediya ... 2	Hindu .. 28 Musulman 2 Santal ... 7 Munda .. 1 Bediya ... 1	Hindu ... 8 Musulman 1 Santal ... 3 Bediya ... 1	Hindu ... 5 Santal .. 7 Bediya ... 2
Ramgar	Hindu . 2	Hindu ... 4	Hindu ... 13 Musulman 1 Munda ... 3 Kole .. 1 Bediya ... 4	Hindu 10 Musulman 1 Munda ... 2	Hindu .. 18 Musulman 2 Santal ... 1 Munda .. 9 Kole ... 2 Bediya .. 5	Hindu 30 Musulman 2 Santal ... 3 Munda ... 4 Bediya ... 2	Hindu ... 8 Munda . 2 Kole ... 1	Hindu 8 Munda ... 1 Santal .. 1
Kasmar	Hindu ... 3 Musulman 1	Hindu . 1 Santal ... 1	Hindu ... 20 Santal ... 6 Kole ... 1	Hindu ... 19 Santal .. 1 Kole ... 1	Hindu .. 19 Santal ... 1	Hindu ... 16 Santal ... 3	Hindu ... 3 Kole ... 1	Hindu ... 2 Kole ... 1 Santal ... 2
Barhi	Hindu ... 1	Unknown 1	Hindu ... 3	Hindu ... 7	Hindu ... 1	Hindu 8 Musulman 3	Hindu .. 2 Musulman 1	Hindu . 1
Bagodar	Nil	Hindu ... 1	Hindu ... 21 Musulman 2	Hindu ... 13	Hindu 15 Musulman 1	Hindu 17 Musulman 3	Hindu ... 5	
Chatra	Hindu ... 5	Nil	Hindu ... 15	Hindu ... 7	Hindu 19 Musalman 5	Hindu . 30 Musalman 3	Hindu ... 2	Hindu ... 2
Hunterganj	Hindu ... 2	Hindu ... 2	Hindu .. 13	Hindu ... 15	Hindu ... 12	Hindu .. 18 Musalman 1	Hindu ... 8	Hindu ... 6

Thanas.	Insane.		Deaf-mute.		Blind.		Lepers.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Simaria	Hindu 1 Musulman 1	Nil	Hindu ... 23	Hindu ... 13	Hindu .. 14	Hindu 22 Musulman 1 Santal . 4 Kole ... 1	Hindu ... 2 Musulman 1	Hindu ... 4 Musulman 1
Chorparan	Hindu . 3 Musulman 1	Hindu ... 2	. 19	Hindu . 16 Musulman 2	Hindu 28 Musulman 2	Hindu .. 37	Hindu ... 8	Hindu ... 3
Tundwa	Nil	Hindu ... 1	Hindu ... 19 Musulman 2	Hindu 9 Musulman 1	Hindu .. 15 Kole ... 2 Munda ... 1	Hindu ... 31 Kole ... 1	Hindu ... 8 Santal ... 1	Hindu ... 2 Santal ... 1
Giridih	Hindu ... 8 Musulman 1	Hindu ... 3	Hindu 33 Jain ... 2 Musulman 3	Hindu 21 Musulman 1 Santal ... 1	Hindu 59 Musulman 6 Santal ... 1 Kole ... 3	Hindu ... 59 Musulman 6 Santal ... 2 Kole ... 1	Hindu . 6 Musulman 1	Hindu ... 5 Kole ... 2 Musulman 1
Dumurhi	Hindu .. 4 Musulman 1	Hindu ... 3	Hindu ... 18 Musulman 4 Santal ... 2	Hindu .. 6	Hindu ... 18 Jain .. 1 Santal ... 3	Hindu ... 29 Musulman 3 Kole ... 1 Santal ... 2	Hindu ... 5 Musulman 1 Santal ... 1	Hindu ... 1 Santal ... 2
Kodarma ..	Hindu ... 1 Musulman 1	Hindu ... 1	Hindu .. 18 Musulman 4	Hindu ... 7 Musulman 3	Hindu 20 Musulman 5	Hindu 27 Musulman 1	Hindu .. 6 Musulman 1	Hindu ... 4
Ganwan	Hindu . 4 Musulman 1	Hindu .. 3	Hindu 11 Musulman 1 Santal ... 2	Hindu 11 Musulman 3	Hindu 34 Musulman 2	Hindu .. 38 Musulman 3 Santal 2	Hindu ... 9 Musulman 1 Santal ... 1	Hindu ... 4
Kharagdiha	Hindu 9 Musulman 2	Hindu ... 6	Hindu 67 Musulman 7 Santal ... 1	Hindu ... 44 Musulman 7	Hindu . 66 Musulman 1 Santal 1	Hindu ... 76 Musulman 10 Santal ... 2	Hindu .. 13 Musulman 1 Santal ... 1	Hindu ... 4
	Hindu ... 58	Hindu ... 34	Hindu ... 358	Hindu ... 243	Hindu ... 412	Hindu 516	Hindu .. 94	Hindu ... 55
	Musulman 11 Santal 1	Musulman 1 Santal 2 Bediya .. 1 Unknown 1	Musulman 32 Santal 14 Jain ... 2 Christian 1 Munda ... 3 Kole ... 2 Bediya ... 4	Musulman 24 Santal .. 4 Munda .. 3 Kole ... 1	Musulman 36 Jain 1 Christian 1 Santal ... 6 Munda ... 11 Kole ... 7 Bediya 7	Musulman 45 Santal ... 26 Munda .. 5 Kole .. 5 Bediya ... 3	Musulman 10 Santal ... 7 Munda ... 2 Kole ... 2 Bediya ... 1	Musulman 3 Santal ... 15 Munda ... 1 Kole ... 3 Bediya ... 2
Total	71	40	414	275	483	600	116	79

10. No special definitions of insanity and leprosy were given to the enumerators, but it is believed that all persons of deranged mind and suffering from black leprosy, were entered as insanes and lepers, respectively. No generalizations can be safely based on these figures in their present isolated condition.

Head VI.—Education.

11. Education has been making slow, but steady, progress in the district. The numbers of schools, pupils, and literate persons have nearly doubled within the last ten years. The following table gives the proportion which each of the three prescribed grades of educational attainments bear to one another :—

Sex.	Learning.		Literate.		Illiterate.	
	1891.	1881.	1891.	1881.	1891.	1881.
1	2	3	4	5	6	7
Males	1·12	1·01	3 89	2·12	94·99	96·87
Females	·09	·04	·11	·09	99·80	99·87

12. The percentage of males able to read and write is 5·50 for Hindus, and 4·72 for Muhammadans, as against 3·33 for Hindus and 2·76 for Muhammadans in 1881. Among the aboriginal races, out of every thousand, eight persons can read and write, while in 1881 the number was five. The increase of 1,149 in the number of Sonthal pupils during the last 20 years, is due to the opening of Sonthal schools under the Pachamba Mission.

Head VII.—Language.

13. The prevailing language in the district is Kaithi-Hindi.

Head VIII.—Castes, &c.

14. The *Bhuiyas* are the most important class of people in the district. They were in early times the masters of the country. According to Colonel Dalton, they are a Dravidian race, and came into the country by the north-eastern route and were driven into these jungly tracts by the Kolarian races who followed them by the same route. The Sonthals had, according to their traditions, pushed themselves as far as Chai and Champa, now two of the parganas situated in the centre of the district; but they were then driven back by the Bhuiyas towards the east whence they had come, and since then they have been confined to their country, the Sonthal Parganas, a few of them only remaining in the extreme east of this district, principally in a narrow strip of country on the borders of the Sonthal Parganas, *i.e.*, in the extreme eastern portions of *thanas* Ganwan, Kharagdiha, Giridih, and Dumurhi under the old Bhuiya (now generally called *Ghatwars*) *zamindars* of that locality. The Bhuiyas were similarly pushed back from the south of the district by the Kols, who have made the district of Lohardaga their home and chief abode, and who, in this district, are confined to a narrow strip on the southern borders.

At the time of the Aryan conquest, and up to the time of the Mughul Government, the district belonged to Bhuiya Chiefs, the territory of each forming the rudiments of the future *parganas* of Todar Mull. The ruins of the old fortifications of these Chiefs are even now to be seen in almost every village, which lends its name to the *pargana* or tract of country surrounding it. Subsequently, these Chiefs were reduced to the condition of tenure-holders by two families, viz., the ancestors of the present *zamindars* of Ramgar and Dhanwa. Those who came under the sway of the Dhanwa family (and whose lands occupy the entire extensive *parganas* of Kharagdiha) made themselves independent *zamindars* at the time of the British conquest. These landholder Bhuiyas and their kinsmen form the present Ghatwar caste. Recently, however, they have commenced to call themselves Surajbansi Rajputs.

According to the census of 1881, the Bhuiyas altogether numbered 131,003 souls, and stood at the head of the district list of castes. This number, however, represents the Bhuiyas proper only. With them must be included their sub-castes, viz., (1) the Bhogtas called also Gonghas, Deswaris or Deswalis, (2) the Musahars, (3) the Rajwars, and (4) Ghatwars or Ghatwals, including those of them who have commenced to call themselves Surajbansi Rajputs.

Leaving these aside, the Bhuiyas proper have considerably decreased since the last census. They now number only 99,031 souls. They form the principal labouring class and make the best emigrants for the tea districts. The result is that large numbers of them have emigrated permanently into Assam and Cachar and other tea planting districts. The number of emigrants registered in the office of the Deputy Commissioner between 1881-82 and 1891-92 is 35,329, and it can be safely asserted that at least three-fourths of that number belonged to the Bhuiya class. Furthermore, temporary emigration to the Duars and Burma has lately become very popular with the Bhuiyas, and thousands of them leave the district every year in October and November and return to their homes in June and July in time for the cultivation season. Owing to the above, a much larger number of Bhuiyas were temporarily absent in February 1891 than in February 1882. The above-mentioned causes explain the diminution in the numbers from 131,003 in 1881 to 99,031 in 1891.

15. The *Goalas*, who stood 2nd in the district list of castes in 1881, now head the list. They follow both pastural and agricultural pursuits, and never emigrate. They numbered 129,445 souls in 1881 and they now number 133,805. They form, according to Colonel Dalton, the original backbone of the Aryan race of India, and their present number tends towards the establishment of that hypothesis.

16. Next in order of numbers come the *Kurmis*. The Kurmis of Hazaribagh, as seem to be testified by their physiognomy, are not the Aryan Kurmis of Bihar. They much resemble the Sonthals, and it would, in many cases, be almost impossible to distinguish a representative Kurmi from a representative Sonthal. They are mainly an agricultural class. They numbered 62,144 in 1881, and now number 71,065 souls.

17. The 4th in order are the *Koiris*, an agricultural and horticultural class. They numbered 41,495 in 1881, and now number 44,700. They are the market gardeners of the country. So far as this district is concerned, there is nothing to show the existence of the supposed affinity between this and the preceding class (the Kurmis), the Koiris standing much higher in the scale of Hindu society.

18. Next come the *Telis* or oil-pressers. They number now 44,372 against 42,319 in 1881. Like the Goalas, they are to be met with in almost every district.

19. The 6th class in point of numbers are the *Ghatwars* or *Ghatwals*, who now number 40,256. The caste is a comparatively recently created one. They were all originally Bhuiyas and represent the pre-historic and non-Aryan landholders of the country On subjugation by the Aryan conquerers, they all became tenure-holders under the new-comers, and it was by an accident that during the British conquest the Ghatwars of *pargana* Kharagdiha were installed as *zamindars* directly under Government. When made tenure-holders, they were all placed in charge of *ghats* and passes to look after the safety of travellers, whence their name, or rather title, which has now become a caste, held to be superior to the Bhuiyas, to which class they seem to have formerly belonged. By reason of their influence as landholders and feudal Chiefs, subordinate to, and maintained by, the

former Hindu Rajas, they have risen in the social scale, and now constitute a caste rather high in the scale of the Hindus. The upper and well-to-do members of this class have recently commenced to call themselves Surajbansi Rajputs, and the middle class of them Babhans; while only the poorest and lowest of them admit themselves to be Ghatwars by caste. None of them, however, admit their affinity with the original parent stock. They numbered 38,441 in 1881.

20. Seventh, the *Chamars* form a social necessity in every village, and so are to be found everywhere in the district. This is one of the semi-Hinduised aboriginal classes and stands very low in the social scale. They numbered 40,981 in 1881, and now number only 39,266. The decrease is probably owing to emigration.

21. Eighth, the *Bhogtas* now number 37,519. Their numbers are not given in the former census report, though they form a very important class in the district. They are mostly cultivating *raiyats* with rights of occupancy, and some of them are landholders like the Ghatwars. They appear to be Bhuiyas, pure and simple, and seem to be separated from the latter by their landed interest only.

22. Next come the *Rajputs*, numbering 34,183 souls against 37,404 in 1881. The reduction is apparent only as the Bandawats, who are a completely separate class of Rajputs, numbering according to the present census 6,835 souls and who stand 24th in the list, have been classed separately this time.

23. The 10th class in the list are the *Kahars*, the menial servant class in this part of the country. They now number 31,977 souls against 36,849 in 1881. This diminution is inexplicable, and it can only be accounted for on the supposition that there has been some mistake either in the present or in the former numbering, or that some other class was included in their number in the census of 1881.

24. The 11th class, the highest in the Hindu system, are the *Brahmans*. They now number 31,013 souls against 28,422 in 1881. Nothing need be said of this well-known caste.

25. The 12th on the list are the *Barhis*, the carpenter class. They now number 26,692 souls against 25,070 in 1881.

26. The *Hajjams* now number 25,635 against 23,659 in 1881. Regarding this class also, nothing particular need be said.

27. The 14th class includes the *Babhans*, a very important and high caste cultivator class. They claim to belong to the 1st class of the mixed castes mentioned by Manu, viz., the production of lawful marriages between Brahman males and Kshatriya females. Their appearance and the customs they follow support this contention. In appearance, they are generally fine-looking men with true Aryan and Kshatriya features, and in the matter of customs they are conceded to enjoy three out of the six privileges of the Brahmans. In the social scale they stand above the Kayasthas and vie with the Kshatriyas. Some hold them to be the mythic Bhuiyas, whom Jarasandho, the renowned king of Magadh, converted to Brahmans, and hence they are sometimes styled Bhuinhar, *i.e*, land-reclaiming Brahmans. But as I have observed above, they seem really to be what they claim to be, viz., a mixture of the Brahman and Kshatriya castes. They now number 25,727 souls against 29,596. The reduction in their numbers is unaccountable, unless it be assumed that some other class formerly got themselves included amongst the Babhans.

28. The 15th place is occupied by the *Dosadhs*, semi-Hinduised aborigines like the Chamars and Doms. They hold a very degraded position in society and form the principal source from which the *chaukidars* and the village messengers (the *Goraits*) are recruited. They now number 25,252 souls, against 26,729 in 1881. The small decrease may be accounted for on the basis of emigration.

29. Next come the *Kumhars*, a necessary concomitant of all Hindu society, which cannot do without its potters. They stand fairly high in the social scale, being one of the high caste Sudras for whom the Brahmans can officiate as priests without incurring any degradation. They now number 21,322 souls, against 21,966 in 1881. The decrease is inconsiderable and needs no comment.

30. Next in order stand the *Turis*, a class allied to, and carrying on, the same profession as the Dosadhs and the Doms, with whom, however, they do not intermarry. They now number 20,778 souls, against 17,729 in 1881.

31. Eighteenth class—the *Sunris* or manufacturers and vendors of country spirits. They appear to have been formerly Banias, but are now degraded an account of their low profession according to Hindu ideas. They number 16,682 souls, against 17,576 in 1881.

32. Next (the 19th class) come the *Sukyars*, a very important cultivating class and rather high in the scale of society. I do not find mention of them in the former census report, though they form a considerable population in the district: they now number 13,491 souls. The only permanent service they take to is that of gardeners (*malis*), and the only temporary service they perform is that of carriers of load on the shoulders (*Bhanghi* bearers). I do not understand why this considerable caste was not separately shown in the census report of 1881.

33. The 20th class comprises the *Bedias*, formerly a nomadic race. A large number of them have settled in the southern portions of the district, and have taken to agricultural pursuits. They no longer follow the profession of snake-charmers, nor travel about as beggars, and now constitute a regular caste in the district and number 10,886 souls. They were not separately classified as the time of the preceding census.

34. Next come the *Dhobis*, class No. 21, who number 10,568 souls against 11,872 in 1881. They stand low in society on account of their profession. They are, as a matter of course, a very necessary class in society.

35. The next class the 22nd, *Kamars* or *Lohars* (iron-smiths), stand somewhat higher in the social scale. They number now 10,068 souls against 7,845 according to the returns of 1881.

36. Then come the *Kayasthas*, the class now next in importance to the Brahmans. They stand 23rd in the district list. They number 9,413 souls, against 9,232 in 1881.

37. The 24th on the list are the *Rajwars*, who have been considered to be a section of the Bhuiyas. They number 9,160 souls, against 9,291 in 1881. There is this peculiarity regarding this class in this district that they are not scattered like the kindred classes of Bhuiyas, Bhogtas, and Ghatwars, but are confined to a narrow strip of the district bordering on Gaya, which is the real home of the class, and which contains the largest number of them. If they were really Bhuiyas, one would expect them to be more scattered in a country in which they were masters in ancient times. The above circumstance leads one to think that these Rajwars are more probably Bhars, who called themselves Rajbhars, which has now been modified into Rajwars. The Bhars were dominant in the district of Gaya, and hence, probably, the numbers of this class in this district are confined to the limited tract referred to, bordering upon their old home. In 1872, the Bhars and the Rajwars were returned as numbering 5,838 and 1,265 souls, respectively, total 7,103; in 1881, they were shown as numbering 18 and 9,291 souls, respectively, total 9,309, and now they number 726 and 9,160, respectively. This also leads one to conclude that the Rajwars belong to the Bhar rather than to the Bhuiya class, and that the two have gradually been incorporated into one class.

38. In the 25th class stand the *Bandawats*, who were very probably classed with the Rajputs in two previous censuses. They are, however, a kind of degraded Rajputs, being indigenous. They are not admitted into society by the real Rajputs. The class is almost completely confined to this district, and its members are both landholders and well-to-do cultivators. Their fine physique and good features seem to show that their claims to be considered as Rajputs are not altogether illfounded.

39. The 26th class are the *Mallahs*, fishers by caste and profession. They are a degraded people, and numbered 3,475 in 1881 and now number 7,059 souls. They somewhat resemble aborigines.

40. The 27th place is occupied by the *Doms*, a class allied to the Dosadhs and Turis. They form a very low class, and carry on very low professions. They number 7,576 souls against 7,962 in 1881. It is a class acceptable to the cooly recruiters, and the reduction in their numbers is probably due to emigration.

41. Twenty-eighth, the *Banias*. They are not 28th in the order of number, but the largest class of them, viz., the *Barnawars*, occupy that place. Taking all the Banias together, they number 44,811, as per details given below. In the enumerators' schedules they have been entered with their sub-castes, except a few who were returned as Banias only:—

Bania ...	... 29,098	Khatri ...	... 1,986
Bais ...	... 441	Mahuri ...	... 3,670
Baisya ...	... 2	Nichodia ..	... 642
Barnwar	... 6,434	Runiar ...	... 161
Gandha Banik	... 3	Sinduria ...	... 1,239
Jaswar ...	... 793		
Kasarwani	... 313	Total	... 44,811
Kasojan ...	... 29		

Their numbers place them 11th in the list, *i.e.*, between the Kahars and the Brahmans. The Kahars are conceded the title of Bania and they themselves call themselves so, though, as a matter of fact, they are very little removed from the Sunris. The Vaisyas, though called Banis, stand high in the scale of society, as representing the real third class of Manu.

42. The 29th on the list are the *Sonars*, who are now a separate caste, though considered by some to be a sub-caste of the Subarnabaniks. They number 6,558, against 6,862 in 1881, and 4,352 in 1872.

43. The 30th on the list are the *Musahars*, the rat-eating Bhuiyas. They are in fact degraded Bhuiyas. They number now 5,704 souls against 8,753 in 1881. They are popular as emigrants, and emigration probably accounts for the decrease in their numbers.

44 The *Kandus* stand 31st. This is a class allied to the Halwais, but somewhat below them in status. They number 5,520 souls, against 6,869 in 1881 and 5,087 in 1872. The decrease is unaccountable.

45. The representatives of the other castes number less than 5,000 each. Of these the most considerable are—

1	32nd Lohar	... 15,166	6.	37th Halwai	... 2,704
2	33rd Ghasi	... 3,942	7.	38th Hari	... 2,655
3.	34th Gosain	... 3,763	8.	39th Barui or Barya	... 2,394
4.	35th Pasi	... 3,353	9.	40th Mali	... 1,377
5.	36th Mahili	... 3,774	10.	41st Bauri	.. 1,557

46. Besides the above-mentioned, there are 39 other small castes; the numbers of each of these fall short of 1,500, and it is not necessary to make any particular mention regarding them.

47. In regard to social precedence, it becomes extremely difficult, if not impossible, to classify the people upon the principle of social precedence after a certain point.

(1) The Brahmans, as a matter of course, stand first without dispute.

(2 & 3) The second place belongs either to the Babhans or Rajputs, who dispute precedence, each claiming to stand higher than the other.

(4) Fourth in the social scale come the Kayasthas. These four castes stand undisputedly above the others.

(5) After them come the castes from whom the Brahmans consent to take water, but it is extremely difficult to place them exactly. Perhaps, however, the next place may be allotted to the Bania. The Bania may be primarily divided into two classes, which may be styled the higher and lower subdivisions. The higher Banias are those who do not remarry their widows and are grouped locally as the "Biahut" Banias. These are the Bais, Agarwala, Khatri, and Jaswar. The other Banias, who are grouped as the "Sagahut," and allow the *sagai* marriage of their widows, take a much lower position in the matter of caste precedence.

(6) In the same manner, the Goalas are divided into two classes, viz., the Gosains and the Kishnouts, the former not allowing, and the latter allowing, widow-marriage. The first claim a superiority over the second.

(7, 8, 9, 10, & 11) A similar division into two classes exists amongst all the superior Sudras, viz., the Lohars, Barhis, Hajjams, and Kumhars, and the Sonars who occupy in this district a similar position.

(12) The Telis proper are a very low class in this part of the country. Their water is not taken by the superior classes. But the section of them called Tambulis are a class equal to the superior Sudras. The Telis make oil, while the Tambulis sell betel-leaves.

(13) The Baruis and Tambulis take equal rank. The former are the producers and wholesale dealers of betel-leaves, while the latter are retail vendors and also sell prepared *pan*.

(14) The Ghatwars may be placed next. Being the landholding section of the Bhuiya caste, they have raised themselves so far that even Brahmans now consent to deal with them as with the other superior Sudras. The highest amongst them have recently commenced to call themselves Surajbansi Rajputs, in order to claim a higher position.

(15) The Koiris are a very important class. They are all cultivators and market gardeners.

(16) The Kahars, the great servant class, come next.

(17) The Kandus are almost equal to the Halwais and carry on a similar profession; the confectionery they make being somewhat coarser than that prepared by the Halwais.

(18) The Sukiyars, a well-to-do cultivating class, who, however, fall into the lower class of Sudras, as their water is not taken by the superior Hindus.

(19) We may then place the Dhobis—the washermen of the country—and

(20) The Sunris, both of whom stand low in the scale on account of their professions.

(21) Next may be placed the Hinduised Sonthals, viz., the Kurmis.

(22) In the lowest group come the Bhuiyas with the allied classes of Bogtas, Musahars, and Rajwars; as also Doms with their allied classes of Dosadhs, Turis, and Mahelis. The Chamars, too, come in here. These are all looked down on by the superior Hindus.

(23) Then in point of precedence may be placed the Bedias, Sonthals, Kols, and Birhors. During the recent census they all claimed to be called Hindus, particularly the Sonthals.

(24) The Mallahs, fishers, are a very low class.

48. These are the principal castes of the district. Of the 10 smaller castes, I have already made mention of the Lohars, the Halwais, and the Baruis. The Gosains are *fakirs*, having in fact no caste. The only remaining superior caste is that of the Malis, who are to be classed with the superior Sudras. The rest are all low classes, viz., the Ghasis, the Pasis, and the Bauris. The Haris are the *mehters* of the country.

49. The whole people may be classed into the following groups:—

Superior castes.

Brahmans. Babhans. | Rajputs. Kayasthas.

Superior Sudras.

Gosains.

Banias with certain exceptions.

Kumhars ...
Lohars ...
Burhis ...
Hajjams ... } Excepting the Sagahut sub-castes.
Sonars ...
Goalas ...

Tambulis.
Baruis.
Koiris.

Halwais with Kandus.

Kahars. | Ghatwars.

Malis.

Inferior Sudra castes.

Sukiyar. | Telis.
Dhobis. | Sunris.

Mallahs.

Hinduised aborigines.

Ghasi. | Dom.
Pasi. | Dosadh.
Mahuli. | Turi.
Bhuiya. | Chamar.
Bhogta. | Kurmi.
Musahar. | Bediya.

Bauri.

Aboriginal.

Sonthal. | Kol.

Birhor.

50. As to the connection of the different castes with land, the district is essentially an agricultural one, and there is not a single caste which can be said to be absolutely unconnected with land.

51. Almost all the old *zamindars* owning estates claim to be Rajputs, though originally they were connected with the Bhuiyas. Their claim to superiority has commenced to be conceded to them by even the superior castes by reason of their influence and wealth.

52. The generality of the Brahmans have rent-free holdings, however small in size many of them.

53. Amongst tenure-holders we find every caste represented from Brahmans to Sonthal and Kurmi, and their holdings comprise every description of tenure from permanent and heritable with fixed rents to temporary *ticcas* of five years' duration.

54. Except a comparatively few individuals belonging to the lowest orders, there is scarcely a person who does not possess a *raiyati* holding. Even people who carry on their caste professions have generally also some cultivation.

55. Field labourers belong to the lowest orders and are paid in kind, except in the immediate neighbourhood of the towns, where payment in cash prevails. When paid in kind, they are paid generally at the rate of 3 seers of grain per day, and when paid in cash, at 2 annas per diem.

Head IX.—Occupations.

A.—*Agricultural group.*

56. The district of Hazaribagh is essentially an agricultural district, and it is only a few of the lowest classes of the people who have no cultivation of their own. The agricultural group may be divided as follows:—

(1) *Zamindars*, or estate-holders, who pay revenue direct to Government. At the time of the first British settlement of this district, towards the close of the last century, this class, with a few exceptions in *pargana* Kharagdiha, consisted almost entirely of the so-called Rajputs, really the descendants of the aboriginal Bhuiyas who have assumed the title of Rajputs. Since then, however, the estates which have been sold, whether at public auctions or by private contract, have been acquired by representatives of the various superior castes.

(2) Tenure-holders. In this category we find every caste represented from the highest (the Brahmans) to the lowest (the Bhuiyas and the Sonthals). Every tenure-holder is also a cultivator in his own person. The tenures are of every description from permanent, transferable, and heritable tenures to temporary leases of a few years' duration. The following castes may be placed in this group:—

1. Rajputs. | 2. Kshatriyas.
3. Bundawuts.

(3) Cultivators. The bulk of the entire population are cultivators. With the exception of a few members of the very lowest castes, all the people have some cultivation of their own. As a rule, the field labourers only have no land, and even amongst them a certain number cultivate certain crops in their homesteads or *bari* lands.

2. The castes which mainly depend on cultivation for their livelihood are the following:—

(1) Babhans, a class which claims to hold on privileged rates.

(2) Ghatwars. | (7) Chasas.
(3) Ugra Kshatris. | (8) Bhogtas.
(4) Koiris. | (9) Bauris.
(5) Kurmis. | (10) Bedyas.
(6) Sukiyars. | (11) Sonthals.

B.—*Professional group.*

57. There are very few who have not something besides their professions. The following castes may be included in this group :—

(1) Brahmans, the priests. | (2) Kayasthas, the writer caste.
(3) Baidyas, the physicians.

C.—*Commercial group.*

58. The entire body of Banias belong to this group. There is no other caste which can be placed under this head.

D.—*Artizans.*

59. (1) Fabrics and dress stuffs. To this group belong—

(1) The Tantis, cloth. | (2) The Patwas, silk.
(3) The Jugis, thread.

(2) Food and drink. In this class come—

(1) The Tambulis, betel-leaf sellers. | (4) Kandus, confectionery (coarse).
(2) Baruis, betel-leaf producers. | (5) Sunris, spirits.
(3) Halwais, confectionery (fine). | (6) Pasis, toddy.

(3) Animal substances.

(1) Chamars, leather. | (2) Gareris, wool.
(3) Dabgurs, leather.

(4) Vegetable substances.

1. Malis, flowers. | 4. Telis, oil.
2. Burhis, timber. | 5. Turis, bamboo.
3. Laheris, lac. | 6. Doms, do.
7. Birhors, Honey and wax.

(5) Mineral substances.

1. Kumhars, earth. | 5. Lohandia, iron-ore.
2. Lohars, iron. | 6. Agarias, do.
3. Sonars, silver and gold. | 7. Beldars, earth.
4. Kansari, brass. | 8. Kadurs, do.

E.—*Pastural.*

60. The Goalas belong exclusively to this group.

F.—*Fishing group.*

61. The Mallahs only, so far as this district is concerned, belong to this group.

G.—*Serving group.*

62. The serving groups are—

(1) The Kahars	...	...	Menials.
(2) Hajjams	...	...	Barbers.
(3) Sinduriyas	...	...	Vaccinators. They may be classed amongst the professionals.
(4) Dhanuks	...	...	Menials.
(5) Dhobis	...	...	Washermen.
(6) Dosadhs	...	...	Watchmen and village messengers.
(7) Haris	...	...	Mehters.
(8) Koras	...	...	Coolies.
(9) Kochhs	...	...	Coolies in this district.

H.—*Unproductive group.*

63. Unproductive groups—

(1) Gosains. | (4) Fakirs.
(2) Bhats. | (5) Sanyasis.
(3) Bairagis. | (6) Nats.
(7) Gulgulias.

64. The remaining castes, each having less than 100 representatives in this district, have been left out of consideration. They are as follows:—They may be classed with the "unspecified."

Sadgop	... 80	Khatik	 30
Bahelia	... 14	Chero	 20
Laboua	... 67	Dafali	 33
Bagdi	... 46	Kaibartta	 27
	Chandal ... 2		

Head X.—Administration.

65. The census was taken on the night of the 26th February, and enumeration books commenced coming in from the first week of March. A record-keeper was engaged on the 1st March, and he finished the numbering and arrangement of the books for abstraction before the close of the month; the dockets were found to have been very carefully filled in, and little difficulty was experienced in this work.

66. The abstraction was started on the 30th March with 4 room supervisors and 25 abstractors. The Inspector and an assistant record-keeper joined on the 1st April, and on the 8th, 6 more room supervisors and 50 abstractors were taken on, thus completing the staff allowed for the district. The field of selection being very limited, any person who could read and write was taken on as abstractor. By the middle of April it was found that the work entrusted to the men was too heavy for them. The abstractors could not finish their daily tasks, the room supervisors could not check the work properly, and the Inspectors could not cope with the work of filling up the test-slips. The strain on the office would have been sufficient to cause everything to end in confusion, had not the Census Superintendent, after some correspondence, agreed to reduce the daily tasks of the abstractors by one-fifth, and allowed three clerks for filling in the test-slips. Owing to the confusion in the first month, re-abstraction, which should have commenced eight days later than abstraction, did not virtually commence till the 6th May. The 15 re-abstractors sanctioned were sufficient to re-abstract about 25 per cent. of the work of the abstractors. As a matter of fact, the number of sheets found wrong by the test-slip all along exceeded this margin, but these were corrected by the abstractors out of regular office hours, or on Sundays. The work thus finally corrected by the re-abstractors, and adjusted by the three clerks appointed for the purpose, was thoroughly satisfactory so far as matters checked by the test-slip were concerned. It may be confidently asserted that not a single instance of fudging can be detected in these, but in other respects, for instance, "caste and occupation," the work was not equally satisfactory. If the number of immigrants had been large in the district, birthplace and parent tongue would also not have been satisfactory, but as the number is comparatively small, special care was taken that none of them was disregarded. There was no check, worth the name, on those abstracting "caste and occupation," and there was no man in the office who could be spared to see that the abstractors had not saved themselves the trouble of writing the "occupations" down by ignoring half of those that had been entered in the schedules.

67. Abstraction ended on the 8th August: it would have ended on the 21st July, but for eight days in June the abstractors had no work, as there were no abstraction sheets in stock at the time, and eight days were taken up in abstracting afresh the books that had been abstracted in the first fourteen days, on which the work was too bad to be accepted.

68. It was in tabulation, however, that the greatest difficulty was experienced. The men, almost without a single exception, proved totally incompetent for the work. Tabulation commenced on the 4th June with 14 men; 7 more were taken on on the 15th July; and till the 13th August 32 men were at work on the tabulation registers. Six days after abstraction had finished, *i.e.*, on the 14th August, 71 of the abstractors were put on tabulation, but a number of these found the work too difficult, could make nothing of it, and left the office; so that no more than 40 persons were regularly at work till completion on the 14th November, and almost all of these men to the end turned out anything but accurate work. It was found that even when they took twice or even thrice the time allowed for their work, they could not do their work correctly. As a consequence of this, extra work was thrown on the Assistant Inspectors, who in many cases had to go through the whole of the registers, step by step, before matters could be set right, and thus more money was spent than would have been necessary if competent men had been plentiful in the district; and for the same reason, though the rough work of tabulation was finished on the 14th November, the inter-comparison and correction of the registers and totalling forms occupied the Assistant Inspectors till the 23rd December. No pains were, however, spared to turn out accurate work in the end. And it is believed that Registers I to XIII are a thoroughly reliable epitome of the schedules. The totalling forms are also absolutely accurate, so far as the age periods are concerned. The filling up of these forms was too complicated for the tabulators. The rule which required that no line in the registers should be left blank proved a stumbling block in the case of Form Z. The totalling on this form was by sixties, and as consecutive sixties had to be given out to different men, this rule had to be relaxed in their case, as otherwise it was feared everything would have ended in confusion.

69. If it be decided during the next census to carry out the operations of abstraction and tabulation at the head-quarters of each district, it should not be attempted unless and

until complete instructions are issued in the first instance. Re-abstraction of the whole of the first fourteen days' work would hardly have been necessary, if it had been clearly set forth in the beginning that a whole set of sheets should be used for exactly the same enumeration books. Tabulation would also have been much facilitated if the instructions about totalling by twelves and by sixties, and about inter-comparison of the registers, had been in the hands of the Deputy Magistrate from the beginning. All that will be necessary will be to start a small office, under the immediate supervision of the Superintendent, at least a month earlier than the others.

70. The proposal of the Superintendent in paragraph 3 of his Circular No. 98 does not seem advisable, especially for such a district as Hazaribagh. For, before an abstractor can turn out full and accurate tasks on a sheet, it takes him a number of days to get accustomed to it. This is recognized by allowing the first 8 days' tasks to be completed in 14 days. It has been practically found here than an abstractor who can turn out full and accurate tasks on the simple sheets V or VI cannot, when transferred to any other sheet, turn out full and accurate tasks, so whenever an abstractor on one of the difficult sheets absented himself, an abstractor on one of the simple sheets as well as an apprentice had to be put in his place to keep pace with the others. The result of the proposal of the Superintendent, if given effect to, would be that much longer time will be required to finish abstraction.

71. My *locum tenens*, Mr. Faulder, has recorded his opinion that "tabulation should not be done at every district head-quarters. It means the waste of an enormous amount of the time of district officers in the mere mastering of the circulars and learning the work. A Deputy Magistrate has to be almost entirely given up to it for each district, whereas one gazetted officer could supervise the work for a whole division."

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